Aduertiſements

partely for due order in the publique ad-
miniſtration of Common
prayers, and vſing the holy
Sacramentes:

And partely for the apparel of all perſons
Eccleſiaſtical, by vertue of the Queenes Maieſties
letters, commaunding the ſame, the xv.
day of Ianuary, in the ſeauenth yeere of the
reigne of our Souereigne Lady ELIZA-
BETH, by the grace of God, of
England, Fraunce, and Ire-
land Queene, defender
of the faith, &c.

Imprinted at London at the
three Cranes in the Vine-
tree, by Thomas Dawſon
1584.

THe Queenes maiestie of her godly zeale calling to remembrance how necessary it is to the aduauncement of Gods glorye, and the establishment of Christes pure religion, for al her louinge Subiectes, especially the state Ecclesiastical, to be knit together in one perfect vnitie of doctrine, & be contoined in one vniformitie of Rites and maners in the ministration of Gods holy worde, in open prayer & ministration of sacraments, as also to be of one decent behauiour in their outward apparel, to be knowne partly by their distinct habits to be of that vocatiō (who should bee reuerenced the rather in their offices as ministers of the holy thinges, whereto they bee called) hath by her letters directed vnto the Archbishop of Canterbury and Metropolitane, required, enioyned & straightly charged, that with assistance and conference had with other bishops, namely, such as be in commission for causes ecclesiasticall, some orders might be taken, whereby all diuersities and varieties among them of the clergie and the people (as breeding nothing but contention, offence and breach of common charitie, & bee against the lawes, good vsage and ordinances of the Realme) might be reformed & repressed, and brought to one maner of vniformitie throughout the whole realme, that the people may thereby quietlye honor and serue almighty God in trueth,

concord, vnitie, peace and quietnes, as by her maiesties said letters more at large doth appeare. Whereupon by diligent conference and communication in the same, and at last by assent & consent of the persons beefore saide, these orders and rules ensuing, haue bene thought mete and conuenient to be vsed and followed: not yet prescribinge these rules as lawes equiualent with the eternall worde of GOD, as of necessitie to binde the consciences of her subiects in the nature of them considered in themselues: Or as they should adde any efficacie, or more holynesse to the vertue of publique prayer and to the Sacraments, but as temporall orders meere Ecclesiasticall, without any vaine superstition, and as rules in some part of discipline concerninge decency, distinction, and order for the time.

FIrste, that all they which shal bee admitted to preache, shall be diligentlye examined for theyr conformitie in vnitie of doctrine, established by publike authoritie: and admonished to vse sobrietie and discretion in teaching of the people, namely in matters of controuersie: and to consider the grauitie of theyr office, and to forefee with diligence the matters which they will speake, to vtter them to the edification of the audience.

Item, that they set out in their preaching the reuerent estimation of the holye Sacramentes of Baptisme and the Lordes Supper, exciting the people to the ofte and the deuout receiuing of the holy Communion of the body and bloud of Christ, in such forme as is already prescribed in the booke of cõmon prayer: & as it is further declared in an homily concerning the vertue and efficacie of the said Sacramentes.

Item, that they moue the people to all obedience, aswell in obseruation of the orders appoynted in the booke of common seruice, as in the Queenes Maiesties Iniunctons, as also of all other ciuill duelties due for subiects to doe.

Item, that all licenses for preaching, graunted out by the Archbyshop & Bishops within the Prouince of canterbury, bearing date before the first day of

March 1564. be void and of none effect: and neuertheleſſe al ſuch as ſhalbe thought meete for the office, to bee admitted againe without difficultie or charg, paying no more but 4. pence for the writting, parchment and ware.

Item, if any Preacher or Parſon, Vicar or Curat ſo lycenſed, ſhall fortune to preach any matter tending to diſſention, or to the derogation of the religion and doctrince receiued, that the heaters denounce the ſame to the ordinaries, or the next biſhop of the ſame place: but no man openlye to contrary or to impungne the ſame ſpeache ſo diſorderly vttered: whereby maye grow offence and diſquiet of the people, but ſhalbe counced and reproued by the Ordinarie after ſuch agreable order as ſhalbe ſeene to him according to the grauitie of the offece. And that it be preſented within one moneth after the wordes ſpoken.

Item, that they vſe not to exact or receiue vnreaſonable rewardes or ſtipends of the poore paſtors, comming to their Cures to preach, whereby they might be noted as folowers of filthy lucre, rather then vſe the office of preaching of charitie & good zeale, to the ſaluation of mens ſoules.

Item, if the Parſon be able, he ſhall preache in his owne perſon euerye three monethes, or elſe ſhall preach by another, ſo that his abſence bee approued by the Ordinarye of the Dioces in reſpecte of ſickneſs, ſeruice, or ſtudie at the Vniuerſities. Neuerthe-

nertheleſſe yet for want of able preachers and perſons, to tollerate them without penaltie, ſo that they preach in their owne perſons or by a learned ſubſtitute, once in euery three monethes of the yeere.

Articles for adminiſtration of prayer and Sacramentes.

FIrſt, that the Common prayer be ſaid or ſong decently and diſtinctlye, in ſuche place as the Ordinary ſhall thinke meete for the largenes and ſtreightnes of the Church and Quyer, ſo that the people may be moſt edified.

Item, that no Parſon or Curat, not admitted by the Byſhop of the Dioces to preach, do expound in his owne Cure, or elſe where, anye ſcripture or matter of doctrine or by the waye of exhortation, but onely ſtudy to reade grauelye and aptly, without any gloſing of the ſame, or any additiõs, the homilies already ſet out, or other ſuch neceſſary doctrine as is or ſhalbe preſcribed for the quiet inſtruction and edification of the people.

Item, that in Cathedrall Churches & Colledges, the holy Communion be miniſtred vpon the firſte or ſeconde Sunday of euery month at the leaſte, ſo that both Deane, Prebendaries Prieſts and Clearkes do receiue: and all other of diſcretion of the foundation, do receiue four times in the yeere at the leaſt.

Item, in ministration of the holye Communion in the Cathedrall and Collegiat Churches, the principall minister shal vse a Cope with Gospeller and Epistoler agreeably: and at all other prayers to be said at the Cõmunion table, to vse no Copes but surplesses.

Item, that the Deane and Prebendaries weare a Surplesse with a silke hoode in the Quyre: and when they preach in the Cathedrall or Collegiat Church, to weare their hoode.

Item, that euerye minister saying anye publique praiers, or ministring of the Sacraments or other rites of the church, shal weare a comely Surples with sleeues, to be prouided at the charges of the Parishe: and that the Parishe prouide a decent Table standinge on a frame, for the Communion Table.

Item, they shal decently couer with Carpet, silke or other decent couering, and with a faire linnen cloth (at the time of the ministration) the Communion table: and to set the ten Commaundementes vpon the East wall ouer the said table.

Item, that all Cõmunicants do receiue kneeling, and as is appointed by the lawes of the Realme and the Queenes Maiesties Iniunctions.

Item, that the Font be not remoued, nor that the Curate do baptise in parish Churches in any Basons, nor in any other forme then is already prescribed,

ſerued, without charging the parent to be preſent or abſent at the chriſtening of his child, although the parent may be preſent or abſent, but not to anſweare as Godfather for his child.

Item, that no child bee admitted to anſweare as Godfather or Godmother, excepte the childe hath receiued the Communion.

Item, that there bee none other holy daies obſerued beſides the Sundayes, but onely ſuch as bee ſet out for holydaies, as in the ſtatute, Anno quinto & ſexto Edwardi ſexti, and in the new kalender authoriſed by the Queenes Maieſtie.

Item, that when any Chriſtian body is in paſſing, that the bell be tolled, and that the curate be ſpecially called for to comfort the ſick perſon: & after the time of his paſſing, to ringe no more but one ſhort peale: and one before the burial, and an other ſhort peale after the buriall.

Item, that on Sundayes there be no ſhops open nor artificers cõmonly going about their affaires worldly. And that in all fayres and common markets falling vpon the ſunday, there be no ſhewing of any wares, before the ſeruice be done.

Item, that in the Rogation daies of proceſſion, they ſing or ſay in Engliſh the two pſalms beginning Benedec anima mea, &c. with the Letanie and Suffrages thereunto, with one Homily of thankſgiueing to God, already deuiſed and deuided into foure partes, without addition of any ſuperſtitious Ceremonies heretofore vſed.

Articles for certaine orders in

Eccleſiaſtical pollicie.

FIrſte, agaynſt the day of giueing of orders appoynted, the Biſhoppe ſhall giue open monitions to all menne, to except againſt ſuche as they knowe not to bee worthy, eyther for lyfe or converſation. And there to giue notice that none ſhall ſue for orders, but within theyr owne Dioces where they were borne, or had their long time of dwelling, except ſuche, as ſhall be of degree in the vniuerſities.

Item, that young Prieſts or Miniſters, made or to be made, be ſo inſtructed, that they be able to make apt anſweares concerning the forme of the Catechiſme preſcribed.

Item, that no Curate or Miniſter be permitted to ſerue without examination & admiſſion of the Ordinarye or his debutie, in writing, hauing reſpect to the greatnes of the cure, and the meetnes of the partie: and that the ſaid miniſters if they remoue frō one dioces to an other, be by no meanes admitted to ſerue, without teſtimony of the Dioceſan from whence they come, in writing, of theyr honeſty and abilitie.

Item, that the Biſhoppe do call home once in the yeare any prebendarie in his Church, or beneficed in the Dioces, which ſtudieth at the vniuerſities, to knowe how hee profiteth in learning: and that he be not ſuffered to be a ſeruing or waiting man diſſolutely.

Item,

Item, that at the Archdeacons visitation, the Archdeacon shall appoint the Curates to certaine textes of the new Testament to be conde without booke. And in theyr next Synode to exact a rehearsall of them.

Item, that the Churchwardens once in the quarter declare by their curates in billes subscribed with their handes to the Ordinarie or to the next officer vnder him, who they be which will not redily pay their penalties for not comming to Gods diuine seruice accordingly.

Item, that the Ordinaries do vse good diligent examination, to foresee al Simonical pactes or couenauntes with the patrons or presenters, for the spoyle of their Glebe, Tithes, or mansion houses

Item, that no persons be suffered to marry within the Leuitical degrees mentioned in a Table set foorth by the archbyshop of Canterburye in that behalfe, Anno Domini, 1563. and if any such be, to be separated by order of law.

Articles for outward apparel of persons Eccleſiaſticall,

FIrſte, that al Archbyſhops and Biſhops doe vſe and continue theyre accuſtomed apparrell.

Item, that al deanes of Cathedrall Churches, Maiſters of Colledges, all Archdeacons, & other dignities in cathedral churches: doctors, bachlers of Diuinitie and lawe, hauing any Eccleſiaſticall liuinge, ſhall weare in their common apparell abroade, a ſide Gowne with ſleeues ſtreight at the hand, without any cuttes in the ſame. And that alſo without any falling cape: & to weare tippettes of Sarcenet, as is lawfull for them by the Act of Parliament, Anno 24. Henrici octaui.

Item, that all Doctors of Phiſicke, or of anye other facultie, hauing any liuing Eccleſiaſticall, or any other that may diſpende by the Churche one hundred markes, ſo to be eſteemed by the fruites, or tenthes of their promotions: and all Prebendaries, whoſe promotions be valued at xx pound or vpward, weare the like apparell.

Item, that they and all Eccleſiaſticall perſons, or other, hauing any eccleſiaſtical liuing, do weare the Cap appointed by the iniunctions: And, they to weare no Hatg, but in their iourneying.

Item, that they in their iourneying doe weare their clokes with ſleeues put on, and like in faſhion to their gownes, without gardes, welts, or cuts,

Item,

Item, that in their priuate houses & studies they vse their own libertie of comely apparell.

Item, that al inferiour Ecclesiastical persons shal weare long gownes of the fashion aforesaid, and cappes, as before is prescribed.

Item, that al poore Persons, Vicars and curats do endeuour themselues to conform their apparel in like sort, so soone & as conueniently as their abilitie will serue to the same. Prouided that their abilitie be iudged by the Bishop of the Diocese. And if their abilitie will not suffer to buye them longe gownes of the form afore prescribed, that thē they shall weare their short gownes, agreeable to the forme before expressed.

Item, that al such persons as haue beene or be ecclesiastical, and serue not the ministerie or haue not accepted or shall refuse to accept the oath of obedience to the Queenes Maiestie, do from henceforth abroad weare none of the said apparel of the form and fashion aforesaid, but to go as meere lay men, til they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinarie to the commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

¶ *Protestations to be made, promised and* subscribed, by them that shall hereafter be admitted to *any Office, Roome, or cure in any Church, or other place Ecclesiastical.*

IN primis, I shall not preach or publiquelye interprete, but onelye read that whiche is appoynted by publique authoritie, without speciall licence of the Bishop vnder his seale.

I shall read the seruise appointed, plainelye, distinctly and audibly, that all the people may heare and vnderstand.

I shal keepe the Register book according to the Queenes Maiesties Iniunctions.

I shall vse sobrietie in apparell, and specially in the church at Common praiers, according to order appointed.

I shall moue the parishioners to quiet and concorde, and not giue them cause of offence, and shall helpe to reconcile them which bee at variaunce, to my vttermost power.

I shall reade daylye at the least one Chapter of the old Testament, and another of the newe with good aduisement, to the increase of my knowledg.

I doe also faithfullye promise in my person, to vse and exercise my office and place to the honor of God, to the quiet of the Queenes subiects within my charge, in trueth, concord and vnitie. And also

to

to obserue, keepe and maintaine such order and vniformity in all externall pollicy, Rites and Ceremonies of the Church, as by the lawes, good vsages and orders are already well prouided & established.

I shal not openlye intermeddle with any artificers occupations, as couetously to seeke a gaine thereby, hauing in Ecclesiastical liuing to the sum of twentie nobles or aboue by yeere.

Agreed vpon and subscribed by

Mathæus Cantuariensis.
Edmundus Londoniensis.
Richardus Eliensis.
Edmundus Roffensis.
Robertus Vvintoniensis.
Nicholaus Lincolniensis.

Commissioners in causes Ecclesiasticall, with others.

FINIS.